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la avie sanada und die vorausgehende Str. 149 führen: *agora veo de plan la medezina.*"

It seems to have escaped his notice that *monge* occurs in the same connection shortly after, stanza 155, where we learn that Sicorio sent his blind servant-girl to San Millan:

Embiola al *monge* que los otros guarie.  
Tal era su creençia que guarir la podrie.

Now, if, as Hofmann evidently assumes, *monge* meant only monk in the sense of a member of a religious order such as the Benedictines, the emendation demanded by him would apply with equal force to this latter passage, where San Millan is again spoken of as healing the sick. But his reason is not valid since *monge*, besides meaning monk in the general acceptation of the term, that is, a member of a religious order, has also the more original sense of hermit, recluse. Not to speak of the fact that the Dictionary of the Spanish Academy, for instance, gives as the first meaning of the word *solituario*, *anacoreta*, and that the Italian Dictionaries define it in the same sense, the following passages from Juan Roiz, the Archpriest of Hita, who can hardly be suspected of ignorance in such matters, will serve to show that *monge* was used synonymously with *hermitanno*.

- STANZA 504: Era un *hermitanno* quarenta annos habia,  
Que en todas sus oblas en yermo a Dios servia,  
En tiempo de su vida nunca el vino bebia,  
En santidad e en ayuno et en oraçion vevia.
- 505: Tomaba gran pesar el diablo con esto,  
Pensó como podiese partirle de aquesto,  
Vino a él un dia con sotileza presto,  
Dios te salve, buen omen, dixo con simple gesto.
- 506: Maravillóse el *monge*, dis: a Dios me encomiendo;  
Dime que cosa eres, que yo non te entiendo.
- 508: El diablo al *monge* armado lo enlase.
- 509: Dixo el *hermitanno*: non sé que es vino.
- 511: Bebió el *hermitanno* mucho vino sin tiento,  
Como era fuerte puro, sacól de entendimiento.
- 515: Descendió de la *hermita*, forzó una muger,
- 516: Esa hora fue el *monge* preso et en referta.

There seems, therefore, to be no cause to suspect the correctness of *monge* in the passages in question, as it is a term perfectly appropriate to San Millan, whom the poet also calls *fradre* 44, 85, 139, and *preste* 128, 133.

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# THE ETYMOLOGY OF WANNION. [Pericles, II. i. 17].

## ENTER THREE FISHERMEN.

1. *Fish.* What, ho, Pilch!
2. *Fish.* Ho! come and bring away the nets.
1. *Fish.* What, Patch-breech, I say!
3. *Fish.* What say you, master?
1. *Fish.* Look how thou stirrest now! come away, or I'll fetch thee with a *wannion*.

The word *wannion* (*wanion*) occurs but once in Shakespeare, though it is common enough in our other older writers. Nares<sup>1</sup> cites a number of passages, in all of which the word is found in the phrase *with a wanion*; for example;—

"I'll tell Ralph a tale in his ear, shall fetch him again with a *wanion*, I'll warrant him."—Beaumont & Fletcher.

"Marry, hang you, westward, with a *wanion* to you."—*Eastward Hoe* (Old Play).

"Ho, clod-pate, where art thou? Come out with a vengeance, come out with a *wanion*."—Ozell's *Rabelais*.

"The pope made him with a *wanie* to come again *coram nobis*."—Fox, *Eccl. Hist.*

Now, what does this word *wanion* mean? What is its etymology? Nares guessed that the phrase *with a wanion* was "equivalent to *with a vengeance*, or *with a plague*," and that *wanion* was derived "either from *wanung*, detriment, Saxon, or from *wanian*, plorare [to weep]." "I should think," he adds, "from the former." He also records a guess by Boswell,—a *winnowing*, that is, a *beating*; but this he knew too much to accept.

In 1838, Richardson<sup>2</sup> cited from Sir Thomas More the following passage, taking *waniand* in it as equivalent to *wanion*, and connecting these words with *wanty*, a leathern thong, and *whang*, to beat;—

"He would of lykelyhood bynde them to cartes and beate them, and make theym wed in the *waniand*."—Works, p. 306.

"*Waniand*," adds Richardson, "seems to have some reference to cart furniture."

<sup>1</sup> *Glossary* (1822), edited (1859) by Halliwell & Wright, s.v.

<sup>2</sup> *Dictionary*, s. v.

Nares's editors, "Worcester" (1883), "Webster" (1884), Schmidt (*Shakespeare Lexicon*, 1886), and Delius (*Shakspeare's Werke* 4th ed., 1876) ii. p. 684, were all content simply to re-echo Nares; Richardson's citation being either overlooked or else considered irrelevant. Meanwhile, however, something had been made of Richardson's "find."

In 1873-74, Wedgwood,<sup>3</sup> and again (but independently) in 1882, Skeat,<sup>4</sup> starting from Sir Thomas More's form *waniand*, considered by them as evidently the Northern present participle of Middle English *wanien*, Anglo-Saxon *wanian*, to wane, concluded that *wanion* was simply a corruption of *waniand*,<sup>5</sup> and that this participle had been mistaken for a noun meaning *a waning, detriment, ill luck, loss*. Participial *-and*, gerundial *-enne*, and verbal noun-ending *-ung*, it is well known, were often confused; and, hence, *in the waniand* (sc. *moon*), which meant *in an unlucky time*, could easily give rise to *with a wanion, with ill luck or loss*. Profane and other exclamatory language is never very accurate;<sup>6</sup> and, hence, *with a wanion* might easily come to be a mere objurgation used without a thought of either the derivation or the true meaning of the word.

In support of this view, Skeat cites further,<sup>7</sup>

"It was *in the waniand* that they come there;"—Minot;

"When the mone is *wanande*;"—*Reliq. Antiq.*; and

"Now walkis in the *wanyand*, and wende youre way wightely."—*York Mysteries*.

In a word, Wedgwood & Skeat evidently accept Nares's guess, and consider it verified: "the wheel," as so often happens in such cases, "is come full circle." But is the explanation quite satisfactory? At the risk of seeming captious, I must say that it does not altogether satisfy me. Apply the interpretation *with a detriment* to the passages cited from Shakespeare and by Nares. In *Pericles*, the First Fisherman has lost his temper after twice call-

ing his servant. "Don't stand there like a fool," he says,<sup>8</sup> "but come away and bring the nets, or I'll fetch thee"—what? *with a loss? with ill luck?* Rather tame objurgation, one would think, despite the apparent correctness of Wedgwood's etymology. So, in the passages from Beaumont and Fletcher and Fox, in which the use is precisely that of Shakespeare. In the translation of Rabelais, the difficulty is even greater; while, in the extract from *Eastward Hoe*, the interpretation *with a loss to you* would be tameness itself.

Nares's other guess, A. S. *wanian*, to weep,<sup>9</sup> yields somewhat better results; though, in some particulars, it is inferior to the derivation from *wanian*, to wane.

For one, though I know full well how unwise the confession is in these days of scientific etymology,—for one, I am inclined to like—I dare not say accept—Richardson's guess, wholly unsupported as it is. Just suppose for a moment that we had proof of *wannion*'s meaning *a halter* or *a whip*, (cf. Richardson's cited word *wanty*), how snugly this sense would read into all the passages quoted!

"I'll fetch thee," says the First Fisherman, "with a rope or a raw hide;"

"He would flog them at the cart's tail," writes Sir Thomas, "and make them wed with a halter round their necks,"—under pain of execution;

"Marry in the west, hang you," reads the old play, "and Jack Ketch take you."

Of course, this last suggestion is mere fooling, and, perhaps, not "very gracious fooling;" but who shall say that the evidence now wanting to support it may not some day "turn up?"

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#### MODERN LANGUAGE ASSOCIATION OF ONTARIO.

On Wednesday, Dec. 29, 1886, a number of ladies and gentlemen interested in the study and teaching of modern languages met in the University College, Y. M. C. A. buildings, and formed themselves into a society to be called "The Modern Language Association of Ontario."

The first half-day was spent in the business

<sup>3</sup> *Philological Society's Transactions*, as cited by Skeat, *Etymological Dictionary*, 2d edition.

<sup>4</sup> *Elymo. Dict.* 1st ed.

<sup>5</sup> Compare *an'*, in rapid utterance for *and*, *roun'* for *round*, etc.

<sup>6</sup> Compare *In principio*, Chaucer, C. T. 256.

<sup>7</sup> Second Edition.

<sup>8</sup> See the Third Fisherman's later speeches.

<sup>9</sup> Compare Stratmann, *Dictionary*, s. v. *wānunge*.